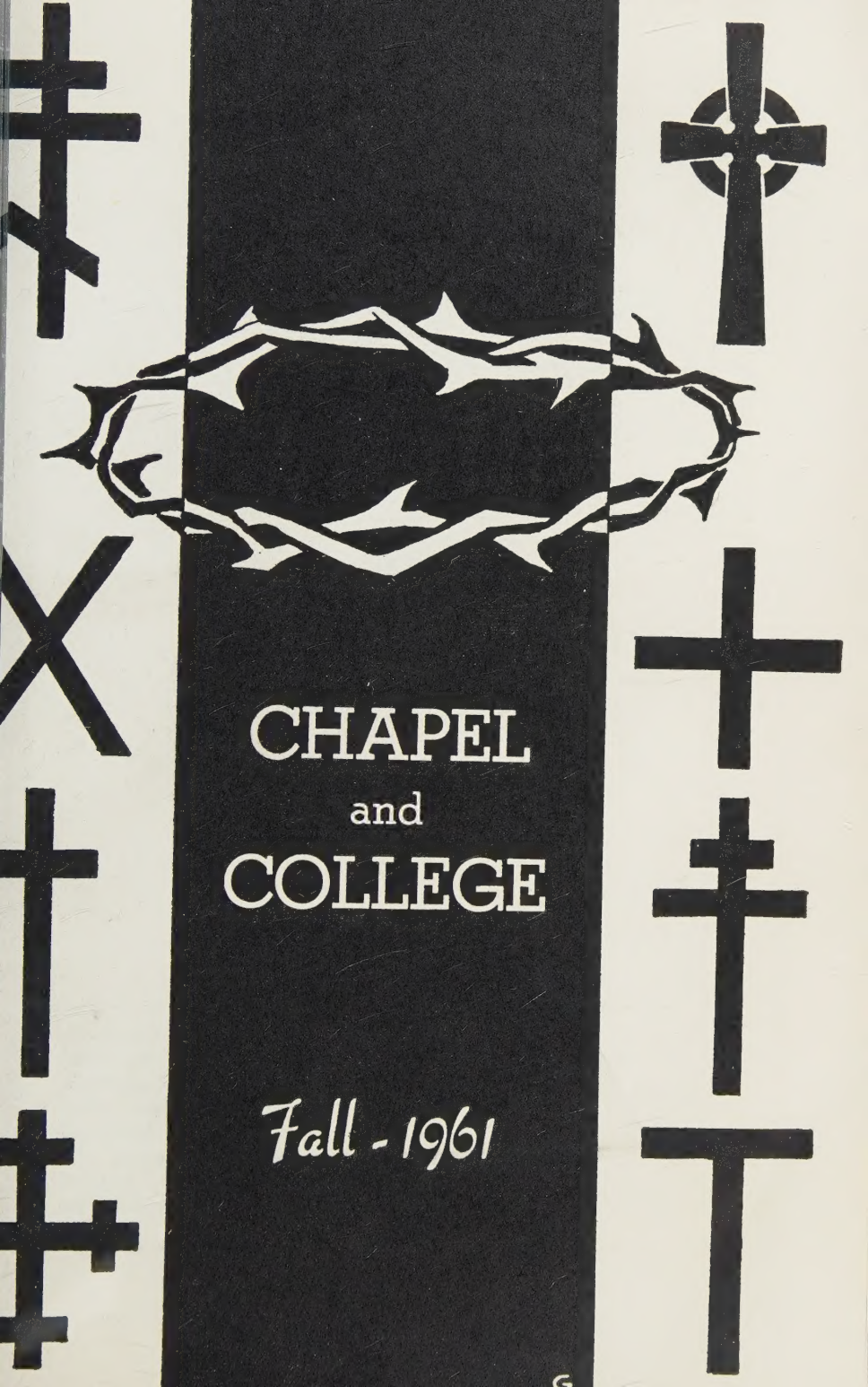




CHAPEL
and
COLLEGE

Fall - 1961

Our cover is by Gregor Goethals, Monroe, Louisiana. About it, Mrs. Goethals writes: The panels — right and left — suggest the diversification of Christian thought and liturgical interpretation; the center panel the event itself — suffering or passion symbol — which the various churches interpret and re-create.

CHAPEL AND COLLEGE

FALL, 1961



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Chapel and College

is published by the National Association of College and University Chaplains and Directors of Religious Life. Its goal is to minister, on behalf of the Association, to its members and to others similarly engaged in the academic community.

It is our editorial policy to explore the theology and to explicate a philosophy of various areas of our activity on the campus; to report on religious projects and programs which are being pursued experimentally in the university; and to record worthy examples of the expression of the religious spirit in the college chapel, church or campus religious group.

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Contents of This Issue



This entire issue of our journal is devoted to a subject which has suffered almost consistent neglect on the American campus — the problem of ECUMENICAL WORSHIP. The first article addresses itself knowledgeably to the subject of Christian Worship, with no direct reference to the campus. In it, we hear the overtones of the "liturgical revival" which has emerged from the ecumenical movement.

The writers of the other pieces, working with the first article in hand, were asked to direct their known liturgical competence to the specific problems prevailing in the "ecumenical" chapel of the college or university.

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The Protestant Recovery of Worship:
LIFE AS EUCHARISTIA

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By PAUL S. SANDERS

Paul Sanders received his education at the University of Alabama (A. B.), Emery (B. D.), and Union (S. T. M. and Th. D.). Ordained to the Methodist ministry, he has been Assistant Professor of Religion at Amherst College, and Associate Professor of Church History in the Vanderbilt University Divinity School. He is now a lay member of the Episcopal Church, and lives in Jaffrey Center, New Hampshire. This article, he writes, is "what I thought you ought to have."

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The celebration of life . . .



WHAT is worship? Von Ogden Vogt, whose *Modern Worship* greatly stirred the waters a generation ago, called it the celebration of life. The word is compounded of **worth** and **ship** (as in, e. g., **friendship**). It denotes the recognition, cultivation and celebration of worth. **Worth** derives from Old English **weorth**, from **weorthan**, the verb **to be**. Worth has then to do with being, and worship is the celebration of being of life, and its goods.

This etymological definition is generically sound. It covers every human activity involving loyalty to recognized loci of life's meaning. An academic convocation is in this sense worship, quite without the specific apparatus of a particular religion. In solemn, joyous assembly the values an academic community exists to embody, conserve, enlarge and seek converts to are witnessed to, clarified and held up for admiration and emulation.

So with a Memorial Day observance. Courage, loyalty and self-sacrifice to **patria** are there celebrated and nourished. Those who participate are challenged to fulfill their patriotic being and encouraged in their desire and effort to do so.

Such acts disclose to us the anatomy of worship. They cannot, however, establish what is to be assigned worth, or what if anything is of ultimate worth. Worship is the celebration of being; but the characterization of being is the task of theology. Theism differentiates contingent being and Being itself; human life and values are dependent upon the Creator and Sustainer of all life and worth. Christian theism, moreover, sees in Jesus Christ the very likeness of God, Eternal Being focused in a particular historical being.

The definition of worship is accordingly clarified. It is the celebration not of academic truth or patriotism or any other contingent value, but rather of essential reality, of God revealed and adored in Jesus Christ. Once this is recognized, all that is good

in human existence can be related to life in Christ and lawfully celebrated in acts of thanksgiving and renewal.

It was just that recognition that American Protestants a generation ago found difficult if not impossible to make. The initiators of the recovery of worship led, ironically, into a *cul-de-sac* from which on their principles there was no means of escape. Vogt and Dean Willard Sperry (whose *Reality in Worship* aroused many a seminarian's first interest) spoke in the context of a Protestantism for which axiology was a philosophical department of deep concern but Christian orthodoxy more nearly a problem than an answer.

Several motivations may be discerned behind these beginnings. One was esthetic. An American generation with eyes and spirits trained to be sensitive to beauty could not be content with the drabness of most services and the ugliness of most church buildings. How many young Protestant ministers sighed for the beauty of Anglican ritual!

Another concern was psychological. Most superficially this amounted to juggling the service around in hopes of attracting more people to church. On a deeper level it probed the psyche to learn what universal human needs are satisfied by religious devotion and how and whether Christian worship could be made to minister to those needs. But subjective worship (as differentiated from objective in J. B. Pratt's famous essay) proved self-defeating. Rigged to incite certain responses, it tripped over its own anthropocentricity.

A third motive was historical. Lacking much authentic knowledge, however, efforts at reform lost themselves in uncritical reliance upon this or that tradition, or else resulted only in the discovery of a treasury of past devotion which could be drawn upon to "enrich" services, in the false assurance that history legitimized the result.

There was little chance of acting differently. Protestantism has developed no liturgical science. Few church historians dealt with worship, except cursorily. The area of systematic theology where it would seem to belong—ecclesiology—got short shrift. Where taught at all, worship was included in the "practical field," where putting *praxis* ahead of *theoria* inevitably confounds confusion.

Through its first decades the revival of worship concerned itself, despite honest disclaimers, largely with externals. Before it could become more than a reshuffling of snippets from liturgies ancient and modern, a change in the total climate was necessary.

What was largely missing was any understanding of the integrity of worship. No one was ready to declare that worship is the characterizing activity of the Christian community, or that the

adoration of the Living God is *sui generis*, under God a self-authenticating activity, the inevitable and indispensable expression of corporate Christian experience. What was missing was any sure grasp of what R. Otto called *das Heilige*.

Our generic definition of worship may stand, but we must ask the questions it implies. What is of worth? To whom? In what way? For a follower of Dewey there is not only a religious element in the academic convocation, there is also no religious experience different in kind from this. For the Christian, while an element of the religious in such activity is generally recognized, its claim to validity apart from Christ is disallowed. Nevertheless, various kinds of Christians will differ as to the relation of academic truth to Truth Himself.

We arrive now at the heart of the matter: the question of authority. Until this has been faced, all answers to all other questions are rendered tentative. It is as futile in liturgics as in ethics to begin with practice.

. . . restored through sacrifice

More than anything else it has been the revitalization of Biblical theology that has made possible a genuine renewal of Protestant worship. In this context the question, What is of value? is quickly recast. Who is worshiped? The answer no longer refers to goodness, beauty and truth, or to the principle of concretion in the universe. Instead it rehearses the "mighty acts of God," the Holy One of Israel, the Father almighty, Maker of heaven and earth: who chose to himself a people for the reconciliation of man, who spoke through the prophets, who as Logos incarnate spoke in Jesus of Nazareth, who as Holy Spirit still speaks; who does not leave himself without a witness anywhere, yet is supremely known through the Good News preserved, explored and heeded within the Fellowship and faithfully preached to the Gentiles.

If all this has a suspiciously orthodox sound, one hastens to add that not all the questions have been answered, including those raised by the Protestant touchstone *sola Scriptura* itself. Nevertheless the gain in certain directions is clear. Man is dethroned. Theologians wrestle with the doctrines of creation, providence and redemption. Worship as well as theology grows accustomed again to the primacy of grace, the sovereignty of God, the centrality of Christ, the inexhaustibility of the Spirit, the reality of Trinity-in-unity, the universality of the redemptive activity and its uniqueness in Christ.

Who are they who worship? Men. Therefore sinners; but sinners who can hear God and turn again . . . rebels against God, made in His image . . . strayed sheep, prodigal sons,

those for whom our Lord was content to be betrayed. No longer is it assumed that man will do a creditable job if given the chance to pick his own good. Rather it is stressed that unaided, he will inevitably choose wrongly. He cannot know his own good until he knows himself as he is known. Man is sinner. Yet he would not be at worship had he not already in some sense begun to be reclaimed. Christian worship is a function of Christian man.

What is the relation between worshiped and worshiper? The Biblical answer to that will detail man's need — his proneness to false worship; his consciousness of defeat so long as he applies homemade remedies; his ability to be led to know his condition, to accept healing in humility, to open his life to grace with gratitude; together with his growth toward wholeness, his life in the realm of redemption, his activity in all such good works as God prepares for him to walk in.

The God of Christians is a savior; Christians are they who are being saved. The relation between them is the process of salvation. No other word serves to characterize this relation, and thus Christian life and worship, so well as **sacrifice**.

As both word and concept, it has strikes against it. The epithet "primitive" occurs to some. The squeamish conjure up pictures of animal slaughter. The neurotic in us resents all those persons and situations that have impinged upon us as unwanted duties. Some are repelled by the cheap change-ringing on the "blood of Jesus" by yesteryear's revivalists. The more sophisticated student will suspect an attempt to sneak in the Mass by the back door.

Still, sacrifice has been constant in religion, nowhere more so than in Biblical religion. It has been transformed but in no wise cancelled in the faith of the New Testament. The entire *Heilsgeschichte* is a symphony on the theme of the divine self-giving. The Incarnation shows **agape** complete; the self-emptying of Christ is plain not merely in Philippians but as the presupposition of the entire **kerygma**. Christ offers himself on Calvary, making atonement. God becomes man in order that man may become one with Him.

The response demanded of man — the only healing act of which he is capable — is his sacrifice of himself. Whether the Deuteronomists interpreting Israel's welfare in terms of unconditional obedience to an unconditioned election, or Second Isaiah's songs of the Suffering Servant, or St. Paul concluding his profoundest theological discourse — the note of sacrifice is consistent. So Jesus: "He that loseth his life shall find it."

Theology and worship would both benefit from further study of two points. One is the insight explicated by Hickes in **The Fullness of Sacrifice** that the emphasis is properly not upon life destroyed

but life released. The other is the distinction between propitiation and expiation. All sacrifice is God's, his "covering" the guilt of man. Man's obedience to known commands, even in "ritual" matters, helps make efficacious a reconciliation that does not originate with him but does await his demonstrated accessibility.

Christian worship as Christian life centers in sacrifice: God's self-giving, demanding and enabling man's sacrifice of himself. Christian man dies into life. And this is understood not only individually but of the community also.

. . . effectuated in community

A second deepening influence in the recovery of Protestant worship has been the recovery of a sense of the Church. Protestants have once again confronted the fact that Christian authority necessarily involves tradition. They have come to renewed appreciation of the fact that Christian life is life lived within the Fellowship. Liturgical revival has in part grown out of ecumenical revival.

Through sincere intercourse various segments of divided Christendom have learned how other Christians worship and why. Each has been led to re-examine its own practice in the light of its own supposed tradition. Each has become willing to question its own sole rightness. Out of all this has come not only information, and not only humility, but also a readiness to grapple with the nature of the Christian tradition. We have begun to realize that the truest worship would be that of the Church at its truest, a condition that implies in one way or another the Church's unity. The Lund (1954) volume, **Ways of Worship**, not only illustrates a variety of concepts and styles of worship, it points toward the signal importance of worship as both a basis and fruit of reunion.

Worship is essentially an action of the corporate company of Christian believers. Where this was not understood, both worship and fellowship suffered. Much of the thinness of American Protestant worship can be traced, for instance, not merely to the cultural barrenness of frontier life but to the confusion of worship and evangelism nearly typical of so-called evangelicalism. This was partly the result of a loosened sense of the Church and in turn further reinforced that tendency.

Surely it is anomalous to close supposed services of Christian worship with an invitation to Christian discipleship. It presumes that men have joined in Christian worship who are not yet Christian! How strong is the contrast with the early church. Allowing other reasons due weight, the explanation for the exclusiveness of their cult is quite simple: what was done there was only meant for and only really intelligible to those "in the Way." Worship depends for its efficacy on more than rational understanding of the terms

used, on more than general good will and a willingness to expose oneself to it. It involves a grasp of the whole person by the saving power of what is there rehearsed and participated in.

Catechumens were present through the reading of the Scriptures and the sermon; they were then dismissed with special prayers. Since nothing preceded except singing, it was only the porch of the Christian rite they entered. Moreover, catechumens were enrolled learners, not casual participants. They were in training for the day of their baptism when for the first time they would take their places in the body of the Church at its Eucharist.

And **that** must obviously be limited to Christians. It is not pride but the intent and meaning of what is there celebrated which shuts out any who do not share that intent or affirm that meaning. The Eucharist is a family celebration. To try to include outsiders may show a kind heart but can only embarrass a sensitive guest and render everyone self-conscious. So Protestantism substituted some sort of "general exercise" centered in an address, to which anyone could come and where some might even be converted. Meanwhile worship was further debased and the sense of the Church in turn further attenuated.

That is why until some adequate understanding of the Church could be recovered it was impossible to do more than tinker with the appurtenances of Protestant worship. As long as a congregation could be thought of as a more or less fortuitous aggregation of random individuals, there could be no norm for worship beyond custom or taste. Once it is realized that the Church is Christ's body — and is at least as significant as the one Luther and Zwingli wrangled over at Marburg — the understanding of worship becomes by that much more profound. Understood through the Scriptures and living tradition, Christian worship may be said to be the celebration of Christian being, restored through sacrifice and effectuated in the holy commonwealth.

For it is within the **koinonia** that individual being is cleansed, healed and fructified. In worship the members of Christ's body come together in one place on the Day of Resurrection. They come with their sins, their needs, their hopes. They bring of their substance, including bread and wine, symbols of man's work and of the nourishment he needs and the joy he delights in. In their midst the Gospel is rehearsed, probed, applied. They are reminded Whose they are and thus who they are. They are presented a demand of what in grace they must become, as also a promise of what in grace they shall be. Christ is with them, not merely "spiritually" but **really**. He empowers them to measure themselves alongside the demand, to appropriate the promise. They are made one with Him, with each other, with the whole company of the Lord's faithful flock, on earth and in heaven. They disperse from the Table into the world, to live as Christians in an

unchristian society, seeking always more faithfully to relate that world to its unrecognized Lord.

. . . healing the nations

It is thus that worship and mission are complementary aspects of Church life. Worship is indeed the highest activity of man, as both the pinnacle of human social experience and the foretaste of beatitude. In any sense in which the word can be properly used on earth, worship is an end, not a means, not even to so integrally necessary a work as the conversion of the world.

Nonetheless if Christian worship is perforce limited to Christians they are the more obligated to reach the world with the Good News. Nor is this an imposed duty, a price exacted; it is rather an inevitable function of Christian being. Called and empowered by the Spirit the Church cannot but undertake to be the saving Remnant.

Far from being distracted from its evangelical task by renewed concern for worship, the Church is only through a more integral worship able to clarify its vision of that task and receive grace to pursue it. We have drawn a sharper line between the Church and the world, between worship and apologetics. It is pressingly important then to devise new and more successful means of evangelizing. Men of the world must be reached in the world. The recovery of worship may drive Protestantism to a sounder theology of evangelism.

The laity must accept their vocation as "servants of the Word" and be trained for it. Only in faithful obedience will they discover further who they are and what they must do. They become intercessors for the world; eventually they must offer themselves a living oblation for the reconciliation of the world. Like their Lord and through His power they are priest and sacrifice.

Perhaps liturgical revival may revitalize the ancient concept of the *laos theou*. (The Reformation did not. It succeeded only in de-priesting the clergy, not in en-priesting the laity. Today's "organization church" may keep the laity busy but who will suggest that most of it is the Father's business?) When baptized Christians come together week after week to be made into the royal priesthood, the lay apostolate will begin to seem not only important but inevitable, and even possible.

. . . redeeming the time

The Church lives not only for the world but in it and in some sense by it. For while the world is fallen and hence the object of evangelization, there is another side to the matter. The world is God's by creation; and though fallen it is not inherently evil.

It has not merely to be reclaimed but can be put to use in the process of its own reclamation. Christian being does not exclude the world but includes and transfigures it. Christian being is sacramental being.

Christ, eternal Being historically existent, is the sacramental fountainhead. The Word has always this quality, as has the Church as the "outpost of heaven." Authentic Christian worship is sacramental. And here arises a crucial question. If the excessive realism of medieval Catholicism destroyed sacramentalism by confounding symbol and reality, Protestantism has done so through defect, by its unwillingness to allow a real and necessary nexus between symbol and reality.

Before there can be a full recovery of worship, there must be a new appreciation not only of the sacraments but of the sacramental nature of all life. Sex hunger finds its fulfillment in sacramental transvaluation, where it is neither denied nor deified. Christian marriage is neither a concession to the flesh nor a license to cohabitation merely, but a mystical union, within the Fellowship, of two persons united by love of body, mind and spirit.

There is no need to elaborate. Baptism, confession and penance, the Lord's Supper, healing of body and spirit, the ordering of the Christian society through confirmation and ordination, Christian burial — all are appointed ways by which sacramental life takes up every aspect of man's being.

In the same way all man's just concerns are lifted before God in prayer, cleansed, clarified and redirected. Family life, politics, vocation, education, recreation, social relations, nationhood — all find authentic being not through abstract moral evaluation but through adoption into the sacramental life. It is thus the world is overcome. It is not mistaken for the Kingdom; it must not be shut out of the Kingdom. Christian life is the process of reclaiming history for eternity, of redeeming the time.

It is in this connection that we may fruitfully consider church art. It remains to be seen whether the rift between Protestantism and the arts can be healed. Perhaps secularism and Protestantism equally deny the possibility of genuine symbol, in which case no Christian art is possible.

As long as the Real Presence in the Eucharist is denied, it is hard to see what theological rationale of art can be given. As long, on the other hand, as artists insist on autonomy, it is hard to see how the split between matter and meaning is to be overcome.

The failure to produce a satisfying Protestant church architecture is symptomatic. The fault is not merely that churchmen are unable to appreciate any but imitative styles. Nor that architects

have so far been unable to distinguish a "modern" church from a "modern" factory. The chief fault is that neither churchman nor artist works from any developed Protestant esthetic. Churchmen have been too unsure of their faith to solicit an architecture expressive of authentic being. Artists have been too unsure of their relation to the faith to be more than derivatively religious or else eccentric.

Perhaps a renewed church life, a renewed sense of purpose, a renewed common worship will again produce an architecture truly sacramental. For unless sticks and stones can become vehicles for the healing work of the Spirit, can the whole of man be made holy?

. . . realized in symbol

Both this question and the possibility of answering it owe much to the ferment within the Church set in motion by depth psychology, in much of its concept and practice unchristian. But it has compelled theology to view man as a psychophysical unity, a truth both rationalistic and pietist Protestantism denied. A new understanding of the dynamics of salvation is needed — or a return to an ancient one.

The study of myth, ritual and symbol suggests that faith cannot be sustained or expressed by intellect alone. Words are necessary agents of rational control, but never succeed in expressing as directly what men are as do actions, whether actual, or in dreams, or in mime. Ritual banished in the interest of "pure" religious experience only turns up later in secularized or demonic forms.

If man were pure spirit he might presumably subsist on "spiritual" religion. Or if mind only, he might be satisfied by rational religion. Being as he is unitary being, body as much as spirit, feeling as much as mind, he employs actions, places, objects, situational relationships, as well as words and logical concepts in clarifying his experience and dramatizing his profoundest emotions, thus realizing himself. Through liturgical use of such of these as have taken on holy meaning through revelatory experience, man is able to realize wholeness within himself. Holiness is wholeness, the overcoming of the split in man's being; and this is accomplished through being acted out in symbol.

Symbols, it must be clear, are not simply arbitrary signs, instead of which any other would do as well. They do not simply point to what they represent. Indeed they do not merely "represent;" they re-present. Remembrance in Biblical usage has always this sense of recalling for present participation the revelatory experience whose meaning has been distilled into the object or word or action or place (or combination of these) which is its symbol.

Therefore symbols can not be artificially manufactured. They are **given**, like Jacob's pillow or the cairn of Gilgal; like the waters of Noah, the Red Sea, Jordan, and baptism; like the Pass-over lamb, and bread and wine. A genuine symbol used within the community of faith is a mediation of the experience which the community knows as saving. There is immediacy and power; there is holiness revealed and imparted. Man's alienation begins to be overcome. His own disjointed being is integrated. The split between himself and other selves is bridged. The split between matter and meaning is healed. The separation of man's being from Eternal Being is overcome. By the impartation of God's holiness, demonstrated with powerful fullness in the death and resurrection of Jesus Christ, man is "ransomed, healed, restored, forgiven"—made whole, holy.

Liturgical worship is this realization in symbol of man's redemption by the Holy God. (Unless something like this is meant, then we shall end up still concerned about choir stoles and ever-burning sanctuary lamps!) Liturgy derives from *leitourgia*, meaning a public work. Having originally no specifically religious connotation, its use in the Septuagint for Israel's sacrificial rites prepared the way for its use in the Church, where it came to denote the Eucharistic celebration and by extension all corporate worship.

Individuals engage, to be sure, in private worship, and with their families and other groups; but the climax and dynamo of all these is Church worship. Each of the great traditions has to a varying degree fallen into individualism and broken if not lost the sense of commonalty which is requisite to liturgy. If the Catholic traditions erected a barrier between clergy and laity, Protestantism atomized the whole with impartiality. Contemporary liturgical revival is not only, perhaps not even primarily, a Protestant phenomenon. Roman Catholics, Orthodox and Anglicans are also seeking ways to reclaim the Biblical and patristic concept of the People of Christ, one and indivisible, at work, at worship.

Liturgy is drama and entails action; words also, certainly, but in less preponderant degree. Nowhere does Protestantism reveal its medieval Western ancestry more clearly than in the wordiness and excessive individualism of its public worship. A recovery of liturgy really means a return for all our separated traditions behind the points of divergence. Dialog Mass attempts to restore the liturgy to the faithful, so that instead of watching the priest at the altar and meanwhile saying one's own prayers, worshipers join together in an ensemble performance of the rite. In corporate worship each contributes to the whole and receives from it further significance for his own role. The Church relives the narrative history of God's dealings with mankind. In so doing it is enabled to accomplish its true being. It becomes what it is. Liturgy is salvation in symbol.

. . . thanksgiving unto the Lord

Christian worship, in re-enacting the story of our salvation, renews and enlivens our grasp of it by recalling us to its grasp upon us. It solicits the gift of our whole selves and provides joy and gladness in the giving. "What shall I render unto the Lord for all his benefits?" There is but one Christian answer: the sacrifice of myself, in praise and thanksgiving for God's sacrifice of love. Worship is man's response to God's saving act. It is **eucharistia**. Life and worship are joined.

That the Eucharistic rite has been the normative Sunday service is not open to dispute. Not only did the early church apparently know no other way of worship; every church in Christendom held to this norm, at least in intention, until post-Reformation times. Calvin, Luther and Wesley understood this both historically and theologically, though all three failed to accomplish a Eucharistic revival in their respective traditions. It must be admitted that to the extent Protestant worship stops short of this norm, it is quite simply defective.

On the other hand, it is unrealistic to expect a recovery of Eucharistic worship all at once. It must not be imposed; the churches must be prepared. It will be time to restore the weekly Communion when the faithful have come to expect it. Meanwhile, how should Protestant divine service be structured?

A basic principle is at hand, which hardly any thoughtful Christian will deny. The Gospel is news of God's mighty acts in creation, providence, judgment and redemption; it is God's Word at work. The Gospel calls man to hear and receive and do that Word. The proper order is always then God's action, man's response. The basic pattern of worship is not something to be sought for; it has been given.

The most obvious setting forth of the Gospel (even though incomplete) is the reading of Scripture and its interpretation and application in preaching. The activity most obviously expressive of man's response is the Offering, together with the prayers of thanksgiving and oblation.

Prayers and hymns are wide-ranging in character and best used where each reinforces the emphasis then dominant. In general prayers may be classed as adoration, confession, thanksgiving, intercession and oblation. Most properly a hymn is addressed to God and may then be classified as with prayers. (Many, however, are metrical affirmations of faith, elucidations of doctrine or exhortations to the singers; their use should keep that character in mind.) The use and position of other elements in a service will depend on their relation to the basic principle.

Since Christian worship never begins *de novo* but in a sense continues as from before, it may properly open with Scripture sentences as a sort of Gospel-in-miniature and proceed to a hymn of praise and an act of adoration, including perhaps an invocation of the Spirit. We should get some such order as follows.

Scripture sentences
Hymn of praise
Act of adoration (and invocation)
General confession
Absolution, or prayer for pardon
Comfortable words (assurance)
Old Testament lection
Hymn (or choral music?)
New Testament lection
Sermon

If the Creed is said (and if it is interpreted as primarily an act of affirmation) it may properly open the second section. Thanksgiving would follow, and then petitions and intercessions. The service reaches its climax in the dedication of the Offering, together with the oblation of the Church and its faithful people, concluded with a hymn of consecration.

Act of affirmation (Creed)
Thanksgivings
Intercessions
Offering and its dedication
Prayers of oblation
Hymn of consecration
Benediction

When there is a Communion this basic structure need not be deranged. The first part corresponds roughly to the *synaxis* (or ante-communion) as far back as Justin Martyr (ca. 150). If it needs shortening, it must be remembered that the essentials are not "choir numbers", et cetera, but the lections and sermon, together with congregational singing.

The last section may be expanded to parallel the essential outline of classical liturgies with little change. Bread and wine are included at the offertory. The Eucharistic Prayer (*anaphora*, Great Prayer) is fittingly a series of thanksgivings, beginning with creation and culminating in the life and work of Jesus, his death, resurrection and ascension. The *anamnesis* recalls the Last Supper. It is frequently followed by an *epiclesis*, praying the Holy Spirit will make bread and wine to be for us the Body and Blood of Christ. (The intercessions are often inserted into the midst of the Great Prayer.) Here or later follows a prayer of oblation of the Church and its members. The Lord's Prayer brings the Eucharistic Prayer to its close. After communion, which is climactic,

nothing is needed save perhaps a brief thanksgiving and canticle of joy.

An entire order follows.

Scripture sentences
Hymn of praise
Adoration (or Collect of the day)
Confession; pardon; assurance
Lections
Sermon
Offering
Affirmation
Intercessions
Great Prayer
Communion
Brief thanksgiving, or hymn
Benediction

Such an order is a complete and integrated service in which the Word is proclaimed in scripture, sermon and sacrament, providing for man's response in thanksgiving, communion and oblation. Where it would be used, there is no suggestion that Communion is tacked onto a service otherwise presumed complete. But when there is no Communion, the service tries to remedy the defect and at the same time to train a congregation in the fundamental rhythm of worship.

* * *

We have now expanded our original definition to this: Christian worship is the celebration of life restored through sacrifice, effectuated in community, healing the nations, redeeming the time, realized in symbol, a thanksgiving unto the Lord. We have tried meanwhile to indicate some history of Protestant efforts at the recovery of worship, to suggest the major influences at work upon it, and to point out something of its weaknesses as well as the direction it should move. A reform of worship can have no other aim than the realization of Christian being, more fully and more universally. In the end worship and life are one and indivisible; they are our eucharist to Him who is our Peace.

The Chapel's Recovery of Worship

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By GEORGE HEDLEY

George Hedley, for twenty-two years the chaplain and Professor of Sociology and Economics at Mills College, received his B. A. and M. A. from The University of Southern California, his B. D. from Maclay School of Theology and his D. Th. from Pacific School of Religion. His teaching experience, before coming to Mills College, was gained at The College of Puget Sound, Hartford Seminary, Pacific School of Religion, and Pacific Coast Labor School. His book, "When Protestants Worship," published this November by Abingdon, is a paper-back text for older youth and young adults. Earlier books include: "A Christian Year," "The Christian Heritage in America," "The Symbol of Faith," "The Superstitions of the Irreligious," "Christian Worship," "Some Meanings and Means," "Religion on the Campus," and "The Minister Behind the Scenes." Chaplain Hedley has received dual ordination, in the Methodist and Protestant Episcopal Churches, under Canon 36 of the Protestant Episcopal Church.

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IX thousand words aimed at application of Sanders to college chapel situation. Thus, by Western Union, came the assignment from George Morgan.

One area of potential difficulty was eliminated in a first reading of Paul Sanders' piece: that of any disagreement as to basic assumptions. I record here my hearty concurrence in what Sanders says, and I rejoice in its clarity and vigor. Taking my orders seriously, I attempt now to discuss practical issues on the basis of seven quotes from the article: seven vital principles which Sanders has enunciated.

1. Worship is the characteristic activity of the Christian community.

Lamentably, this asserts what is more often an "ought" than an "is." "Activity" in many of our local churches is fund-raising; holding meetings of women, youth, men; operating a baby-sitting enterprise called "Sunday School" (not necessarily improved by the term "Church School"); conducting recreational events, in pitiable competition with TV and drive-ins; listening to lectures, whether or not described as "sermons." "Services" are held on Sundays, but whom they serve seldom is made clear.

Our Christian colleges are products of American Christianity, and inevitably are expressions of its culture. Our students mostly are products of local churches in which worship is little considered and scarcely at all understood. The inevitable outcome in the colleges has been the secular program so commonly called "chapel": a meeting begun with a hastily-chosen hymn and a per-

functory prayer, then continued and ended with a speech on any subject under heaven. And I do mean "under."

This no doubt is less common than it used to be, and for its passing we should give thanks. Its total absence would be improvement, even if there were no attempt at replacing it by something better. The trend to abolition of compulsory attendance at least has delivered us from having religion set up as an object of student resentment and contempt. The frank removal of pseudo-religion from a public lecture occasion is a gain both for the lecture and for genuine religion.

While an increasing number of chaplains are set free from the administering of this kind of "chapel exercise," fewer are able as yet to escape from the busy work that afflicts the local pastor. The chaplain finds himself in charge of campaigns for good works, WUS and scholarships to intercollegiate conferences and freedom riders. At an even lower level of indignity he is promoter and producer of campus mixers and off-campus trips to sea and ski. Perhaps he will not be able wholly to escape this sort of thing in the early future. Certainly he should recognize that it is not his main concern. In season and out of season he must fight for time and opportunity to do his primary work as a minister of Christ.

The absolute separating of secular assemblies from services of worship may mean, at least for a time, a reduced student attendance at the latter: but not a smaller sharing in worship, for on many campuses the old system offered no real worship opportunity at all. Let a public events committee arrange and handle the coming of distinguished scholars and notorious politicians. Let the whole campus know that this kind of enterprise is a phase of academic curriculum. Then a part of the campus, including the chaplain, will be set free to devote a part of the time in college to the primary function of the Christian community: the worshiping of God.

Because of the historic Protestant glorification of Sundays, worship on the other six days of the week is difficult indeed to encourage. Because of the jealousies of local churches, many a college chaplain finds himself estopped from holding Sunday services on the campus. He ought nevertheless to keep on trying to get permission for this. He won't take many faithful attenders away from the church down the street. He may in time build up attendance of those who, since they came to college, have gone to service nowhere.

A campus Sunday service, being held on the day which traditionally we have hallowed at the expense of the other six, a day free from classes if not from excursions and receptions, provides a rallying point for those whose habit at home was to go to church.

That many of them went for all the wrong reasons may be true, but does not destroy the possibility of their learning better reasons. Worship presented as self-validating, conducted and experienced as worship, ultimately may come to be recognized as such.

With or without Sunday services, the call to worship God throughout the week is God's call, and obedience to it is a Christian obligation. Weekday services can not be lengthy, and they must not be talky. Neither, except under very special circumstances, will they draw large congregations. They nevertheless are essential for those whose Christian commitment is for every day, and they may aid others at last to enter into such commitment.

2. A sense of the Church.

The college chapel is the Church on the campus. If it is anything other, or anything less, it has no right to survival. In a few colleges there still is an overwhelming proportion of members of the single founding denomination. However limiting this may be, it is a source of strength for the chapel enterprise. In many more institutions the student body is drawn from a great variety of denominational backgrounds, with no one of them providing a majority. Here it is much more difficult, and it is even more necessary, to make clear the chapel's relation to the totality of the Church of Jesus Christ.

There are two ways of devising "non-sectarian" or "inter-denominational" services. (Let us begin, though, by adjuring the negativity of "non-sectarian." "Interdenominational," being measurably affirmative, is a better term. Best is simply "Christian.") Now, outside the parentheses:

One approach, and a very common one, is to leave out of the service any element of worship which is unfamiliar to any group in the constituency. Thus the Creeds are dropped, and chanting, and the use of a prayer book, and the Holy Communion. Such reduction to the lowest common denominator leaves us with little indeed: with just that little which has made our Protestant services into non-worship all over the country. We shall do no educating this way; and we shall do little worshipping either.

The alternate is to draw upon the worship treasury of the Church, of the whole Church, for those materials and usages which in many ages and many lands have been found to be means to the worship of God. Actually, even the sparsest kind of Protestant service scarcely can avoid being ecumenical in considerable measure. If there is a Psalm or an Old Testament lesson, we are making use of the resources of Judaism. If there are three hymns, there is high probability that they will be by authors belonging to three different denominations. If the choir sings an anthem, the words and the music quite possibly will come from two other branches yet of the Church universal.

The college with a mixed "religious preference" list has a special opportunity, and a special responsibility, to promote general sharing both of the common heritage of all Christians and of the special contributions of each distinct historic group. The common ground is that of pre-Reformation Christianity, sown and tilled and harvested before our unhappy divisions. Here are the Creeds, the Church's efforts to state the essence of Christian identity in the Christian faith. Admittedly the Creeds need interpreting to the literal mind. If instead of using and interpreting we decide on dropping, the result is to leave the faith undefined in words and nebulous in content. What is a Christian? The Christian worshiper needs to know, and ever and again to be reminded.

Here also are the prayers from the great Sacramentaries, sound in theology as they are superb in phrasing: and expressing the needs and aspirations of the Christian folk of every century — please God, not excluding our own. Here are the canticles and responses which from time immemorial have given voice to the congregation's unity in its seeking God, and finding Him and praising Him. Not to know these is to be illiterate. Not to use them is to rob ourselves of our rightful inheritance.

When we pass the beginning of the sixteenth century, we find that God did not leave Himself without a witness. The Lutheran chorales ring out their mighty confidence. The Genevan paraphrases are man's offering of Himself to the God of ages past and time to come. The Wesleyan hymns call us to the love of God and to the accepting of His love. The Anglican chants, in their simplicity a concession to those who couldn't or wouldn't master plainsong, yet call us to be joyful in the Lord.

Our common debt to Cranmer's prayer books, recognized in the forms of service now recommended by the official leadership of almost all our major denominations, ought to be made fully clear to students who know quite a lot about Spenser and Shakespeare, but almost nothing about the life of religion in the age of the Tudors. Paul Sanders' proposed order of service contains nothing that the Church of England didn't provide, and leaves out little that it did. As it stands, it is essentially a combination of Morning Prayer with the Holy Communion: which happens to be precisely what many Episcopal churches now are developing for their "big" Sunday morning service.

The "free" chapel has the advantage, over the Episcopalians, of being able to draw upon many Christian sources in addition to the Book(s) of Common Prayer. The Presbyterian Book of Common Worship is a genuine treasury, and the Methodist and Congregational books provide numerous gems of devotion and of expression. The reason for using these is their intrinsic merit. One means toward making that merit meaningful is to let the con-

gregation know whence they came, and how thus they manifest and make real the oneness of the worshipping Church.

A single "regular" college Sunday morning service, following the Morning Prayer pattern, and with its materials chosen quite apart from any special stress on ecumenicity, turns out in retrospect to include these items from the sources shown:

Jewish: Opening sentences, *Preces*, *Venite*, Psalm, First lesson, *Jubilate Deo*, *Suffrages*.

New Testament: Lord's Prayer, Second lesson, Grace.

Pre-Reformation: Creed, *Gloria Patri*, five prayers, *Venite* setting.

Roman Catholic: Prelude, Anthem, Postlude.

Lutheran: One hymn, with its tune.

Anglican: Confession, Thanksgiving, five additional prayers, one hymn with tune, *Jubilate* setting.

Presbyterian: One prayer.

Methodist: One hymn (and the sermon!)

Congregational: One tune.

Unitarian: Benediction.

Nor was this a mixture. It proved to be a genuine combination, and without haste it was completed in fifty-seven minutes. The sources were identified on the leaflet, not orally. No doubt some non-readers paid little attention to the 'program notes.' Assuredly some worshipers were helped to realize for themselves a sense of the Church: of the entire Church to which they belong whether they are on the campus or in their home towns.

3. Symbols cannot be artificially manufactured.

In the early days of the revival of "liturgical" interest among Protestants, zeal without knowledge led to the introduction of much that was neither valid in aesthetic nor Christian in content. Especially in the college situation, zeal untouched by knowledge is extremely common. It marks many of those students who involve themselves in "religious activities," and it prevails among members of the faculty who are tyros in the realms of theology and of worship. The practice of letting these laymen plan and conduct "worship services" has produced some sad results: often illiterate in form, not seldom heretical in meaning.

Uninformed about the nature of the Creeds as "Symbols," the literally-minded intellectual engages in quest for new "affirmations" which he thinks he can understand. He can get them recited, stumblingly, from a once-in-a-while leaflet. He can not make them into authentic expressions of the Christian consensus, partly because they are widely unknown and still more because most of them are sub-Christian in their statement.

A loaf of bread on the altar, instead of the Cross of Christ, unquestionably will jolt the congregation, and even may help it to think of those who don't have enough to eat. It will raise no one's spirit to the heavenly, and it says nothing of those (including the beholders) who need most of all the Bread of Life. The reading of Kahlil Gibran's *The Prophet* gives a bath of Sophomore sentimentality, not the baptism of the Holy Ghost. The substitution of Euripides for St. Paul is not inclusiveness, but the replacing of the Christian mysteries by the Bacchic ones. (I hasten to say that these grisly examples are not invented. All of them I have seen or heard in the chapel of a "Christian" college, and as supposed elements in its worship.)

In practice this sort of thing warns that the Chaplain may not go overboard on "democracy" in chapel procedures. He is commissioned to the ministry of God in Christ Jesus, and he is obligated to keep that ministry Christian. Certainly in the sermon he may have reason to discuss Greek paganism, or Hindu philosophy, or Syrian dilettantism. But if he encourages or even premits the use of non-Christian (and non-Hebraic) symbols, whether visual or oral, as if they were expressions of the Hebrew-Christian faith, he is serving not at a Christian but at a pagan altar.

We need symbols, indeed. We need also to understand thoroughly their symbolic nature, lest we fall into idolatry of object or of word. That there never is one-for-one correlation between the symbol and what it symbolizes is a truth that must be asserted over and over again. Recognizing this principle, we are free to use the vast wealth of the symbols which are in our reach within our own authentic tradition.

While it is true that symbols can not be manufactured, it is true also that they can be fraught with added meaning. The fact that the Cross is there on the altar says something to everyone who has lived in the Western world. How much more the Cross can say to each of us we shall learn only as we look at it more intensely, and meditate upon it more deeply, and pray before it more reverently.

Little by little it dawns upon a congregation that the changing of the colors in the sanctuary is not capricious, and is not made just for the sake of pleasant variety. Experience suggests that often it takes a year or two for a student, untrained in these areas, even to notice that such changes take place. But experience affirms also that many do recognize at length not only the physical change, but also the corresponding and recurring cycle of emphases upon the many aspects of our Christian faith and life.

Daring in the use of the symbols that are rightly ours, and extreme caution in the employment of novelty for novelty's own sake, are the balancing guides for those who would use symbol

to reflect truth and to enhance realization. We have a head start, psychologically, with those symbols which at least some Christians know and love. We have no need to begin *de novo* with pseudo-symbols which someone thinks are pretty or might be startling. Not aesthetic satisfaction, not excitement, but the worship of our God through our Lord Jesus Christ, is the valid motive and the critical test.

4. Every aspect of man's being.

The cycle of color changes is in itself a declaration of the Church's concern with all that man does, and thinks, and feels, and is. The long "dry run" of the Trinity season, which in the Middle Ages coincided with the peak of harvest labors, happens today (and for reasons not wholly unrelated) to include the three months and a half of the standard summer vacation. This is unfortunate in terms of the many aspects of Christian thought and obligation which the historic lectionaries call to our attention between Whitsuntide and Advent. It does have the advantage of leaving, included within the academic year, practically all of the major festivals and seasons based upon the life and mission of Jesus the Christ.

A college which has a summer quarter, and nearly normal chapel activity within it, need not sink into intellectual and spiritual doldrums because the only major festivals between June and September are the Nativity of St. John the Baptist and the Transfiguration. A college without a summer term nonetheless finds itself in session for the whole circle of the remembering of the life of Jesus. The expectancy of Advent leads into the joy of Christmas, the solemn self-scrutiny of Lent to the triumph of Easter and the inspiring of Pentecost.

Campus moods fluctuate, with the weather and term papers and exams. Not seldom they run closely parallel to the Church's variations of theme. In any case, the following of the Christian calendar will help the chaplain, as it does any pastor, to keep in view both the grave and the glad in the continuing life of the Christian. It may also help to save him, as its ignoring has failed to save some pastors, from the riding of a single hobby-horse in theology or in social concern.

Along with the calendar, the chapel well may pay attention to the varied specific interests and needs of students as they themselves feel them and express them. Both theological problems and campus issues present themselves to the serious collegian, and both are within the purview of chapel preaching, and discussion, and prayer. Opportunity to suggest specific topics is greatly appreciated, and often brings fruit in raising questions which the chaplain might be hesitant to introduce on his own initiative.

The "occasional services" of the Church have also a rightful and important place on the campus. A "sense of the Church" within the college makes the chapel into a parish church in its own right. The baptism both of students and of the children of alumni means much to the college as a Christian community. The heavy schedule of marriages just after Commencement will be a means of grace if it is regarded as a sacramental ministry rather than as a (possibly) lucrative chore.

Those institutions which have large and beautiful chapel buildings are likely to be beset by requests from outsiders for the holding of weddings there. This may be a genuine service to neighbors in the locality. It may become, instead, a cheap commercial transaction. In many instances the chaplain will need to be protected by a college rule requiring that he (or one of his staff, if he has a staff) participate in every ceremony, to ensure that it shall be a Christian sacrament rather than an unholy show.

Joy and sadness, commitment to God and commitment to a human beloved, conviction of sin and acceptance of salvation, every aspect of man's life . . . The chapel can be the whole Church for its people, and it is required to minister to the whole man and woman. From its first words of interpretation and encouragement to Freshmen, to its valediction to Seniors, it is responsible for light and leading. There are those who lose their religion in college. There are those who find their faith there too; and their number will grow in so far as the chapel ministers to all of their living.

5. No other word serves so well as sacrifice.

Here is a strange doctrine for many American Christians, and an unwelcome one. The transfer to the campus of the triviality of so much of local parish custom means that many students expect the chapel to entertain, sometimes to comfort, never to demand. They come to be ministered unto, not to minister. To this popular Pealism the Christian chapel will be openly and sternly negative.

The chaplain is the servant indeed, but he can serve fully only those who themselves are willing to serve. If he is a shepherd and not a hireling, he will sacrifice leisure and comfort at any time (and so at many times) in his effort to be of use. But the parable has only that meaning. It does not imply, it may not imply, that the flock is one of sheep. A chapel which fails to demand loyalty will get none. A ministry which fails to call for sacrifice is not a ministry either to Christians or to potential Christians.

It follows that the chapel which suspends its services in exam time has sold itself out to the secular. The religious program which yields to homecoming weekends and party hangovers is a guilty accessory to irreligion. Yes, attendance may fall off at these times: though in some cases it has increased instead. Those who

live only for the pleasures of this world will absent themselves—until and unless they learn from those who have discovered and accepted truer values. The chance to redeem sinners, under God, rests upon the living of the saints.

And so the core of Christianity on the campus is that divine service which is the core of truly Christian practice everywhere and always. It is the supreme sacrifice of the Church, that Holy Communion which is our sacred fellowship at once with our fellows and with the Lord who gave himself for them and for us. Once again this will take, in many situations, a long time and a lot of effort for its realizing. It can be realized, and it will be, if the presence of the Lord is real. "It will be time to restore the weekly Communion" says Sanders, "when the faithful have come to expect it." I respectfully suggest that the faithful who do expect it, however small their number, are entitled to have it restored *instantly*.

No chaplain is so busy, so cumbered by needless serving, that he cannot afford an extra half hour early on Sunday morning, and/or on Wednesday, to fulfill the meaning of his ordination in his serving at the table of the Lord. It is heartening indeed to see the chapel filled on such an occasion. It may be no less heartening to share in the Supper of the Lord with one faithful server, one troubled Freshman, and the whole Church of Christ militant and triumphant.

At least once in the month the great Thanksgiving of the faith should be made available at a time when the larger congregation is accustomed to come to God's house. Again and again, as student generations come and go, it will have to be interpreted, and to some extent defended. Its best interpretation and defense will come in its experiencing, until for one individual and another the experience becomes not only self-validating but also essential.

From no Communion services one small campus has moved, in two decades, to 141 in the past academic year. Some of these were limited, visibly at least, to a tiny inner circle. Some found the chapel crowded to overflowing. The Lord was equally present, and equally received in both. He will be equally present and equally received wherever, whenever, His people come to meet Him at His own table. And He will be increasingly and more evidently present on the whole campus, as others take knowledge of these that they have been with Jesus.

6. The celebration of essential reality.

The world is actual, and God is real. These truths, while no doubt they are hidden from some of the wise and understanding, have not been revealed to all the babes who come to college. Much of the religiousness they bring with them is related neither to

earthly fact nor to heavenly reality. It exists rather in a limbo whence it can not reach out effectively to man or to God.

One important means toward Christian realism, on the human level, is indoctrination in Hebrew-Christian history through the reading of the Scriptures. The historic Protestant insistence on the authority of the Word has been accompanied, in many of our churches, by singularly slight attention to that Word in their services. Very commonly there has been only one "lesson"; and in the nature of that case, the passage chosen almost always is from the New Testament. The vast treasury of the Hebrew writings, with their intense awareness of God in history, thus has been denied to our people of today.

When an introduction to it comes, therefore, it is likely to result in bewilderment and confusion. Who were the threatening "people from the north" mentioned in Jeremiah 6? I raised that question innocently enough, in a "prophets" round table at a YM-YW student conference. All I got was that these were the enemies of the soul; and just who those enemies might be I was not told. That the prophet actually was concerning himself with a political situation, and with a military invasion, was a notion resisted so strongly that we never did get to the question of whether the invaders were Assyrian (wrong) or Babylonian (right). "Well, I never expected to hear an economic interpretation of the Bible," said the student chairman of a state university campus group after an attempt had been made to analyze Amos and Micah.

Only regular hearing of the Scriptures, and of the difficult as well as the (apparently) simple materials, will bring recognition of the direct, matter-of-fact, mundane subject matter to which Israel considered her God to be wholly relevant, and in which she believed him to be actively concerned. Some interpretation in accompanying sermons (and in classes if possible) will be needed; but often a single line on the service leaflet, indicating date and circumstance, will be enough to jolt an honest mind into excited enquiry — and so into meaningful discovery.

We have managed largely to avoid the sense of earthly reality in our handling of the New Testament too. It is embarrassing to us, in view of a Victorianism which persists in the churches though scarcely anywhere else in our society, to read those passages in which St. Paul frankly assails the conduct of his Corinthian and Roman acquaintances. He knew them well, he saw their failings, he spoke to the point. In a time when "debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults" are as common as ever they were in Corinth, when there is little repentance for "uncleanness and fornication and lasciviousness," we have high need that in our worshiping of God we shall face squarely the sinfulness of man.

The aura of unreality pervades also much of the approach of our people to praying. When Gelasius wrote the Collect for peace, praying for defense "in all assaults of our enemies," he surely had in mind the breakup of the Western Empire before the barbarian hordes. When Cranmer transcribed that prayer in 1549 he was not unaware of the power struggle in Europe. Yet how much of realism survives for us who repeat or listen to that petition today? We have many human enemies, overseas and within our own borders. Do we really count on God for our defending?

Elizabeth I in 1559 tactfully removed from the Litany the plea for deliverance "from the tyranny of the Bishop of Rome and all his detestable enormities." We may concur in her politeness; but we ought to remember that when Cranmer compiled the Litany he was thinking of the whole of the English people amid the starkly real dangers of the sixteenth century: even as did his precursor who long before had plead, "From the fury of the Northmen, Good Lord, deliver us." Certainly we should pray for spiritual graces. We need to learn anew to pray for them in full consciousness of the anti-spiritual world in which those graces are to be sought, and with which they will be in actual, strenuous, and inescapable conflict.

The incidence of death within a college community is relatively slight, and the chaplain will not have many burial services to conduct. Nonetheless death will strike not infrequently, somewhere in the families of student body and staff; and death ever must be faced and considered in all Christian objectivity. We are going to die, every one of us. Our loved ones are going to die. The minister of Christ will not indulge in the undertaker's circumlocutions and prettifyings. He will rather include death with life in his accepting of the will of God, and will help his people to contemplate it without horror and without resentment. Memorial prayers for individuals, offered in the chapel service, are legitimate expressions of the family oneness of the Christian fellowship. What is more, they are proper commitments of our loved ones to their God and ours.

The reality of God as Spirit comes fully clear only as the Spirit of God is seen working in the affairs of men. Worship is man's offering to God of himself, of all that he has and is. Revelation is God's showing of himself to man in that same totality. Here literary and philosophical concepts of "realism" coincide, as eternal right and truth and joy become immediately present in the midst of temporal sorrow, and falsehood, and evil.

Once more we note that the reality becomes absolute for those who recognize and receive it in the sacred Eucharist. Here we celebrate our Lord's living, and his dying, and his Resurrection. Here it is that we understand the prayer of St. Francis, "It is in

dying that we are raised to eternal life." Eternal life is here and now, with fear and sin and war all about us. This is the Christian celebration of essential reality.

7. The realization of Christian being, more fully and more universally.

This realization of Christian being is a product of worship. Whether or not it is worship's rightful objective is a matter of definition. Certainly it may not be, if our eyes are turned primarily on ourselves and on what happens to us. It becomes a worthy motivation if by "Christian being" we understand the total surrendering of ourselves to the purposes and the will of God. When our chief end is to glorify God, our enjoying of him forever is the certain corollary.

But that enjoyment may have little of fun in it, or of happiness, or of "peace of mind." To worship God in spirit and in truth may drive us into conflict and to defeat, may tear our spirits asunder in the struggle between what we would and what we know we should, may alienate from us those whom, after God, we love the most. No beauty in the building, no sweetness in the singing, authorizes the Christian to forget for a moment the sacrificial character of his allegiance. Fullness and universality include a full measure of human suffering, an awareness of the tragic universality of human wrong.

Yet the peace of God is available to us, even though peace of mind may not be. In the peace of God, real and eternal despite the wars of men, the Christian in God's house knows his brotherhood with all men everywhere. Happy are those small colleges in which (as on a small armed service post) this may be illustrated, and expressed, and lived, in the multilateral using of a single chapel. When a Roman Catholic student finds himself putting away the Torah, while a Jewish one carries in the pyx and the cruets, both may be aware, and in a specially joyous mood, that one God has created both of them.

Failing this particular dramatization, the chaplain yet is responsible for making clear the family bond of all God's children. This he need not do, must not do, by surrendering or soft-pedaling his own convictions, or by modifying his own specifically Christian usages. He will hold more respect in his office, and gain more for his faith, if rather he stands squarely in his own position while recognizing that others have chosen to stand somewhere else. In a Christian service rooted in all of Christian history, as we have seen, the whole wide circle of our heritage becomes apparent; and so the ever widening circle of our obligation.

Christian worship must be Christian, and it must be worship. Nowhere more than in our colleges is it necessary to make the identification of essential Christianity clear. Nowhere else is it more

readily possible to express that identity in united self-giving to God. The duty is ours as chaplains, and the opportunity too. The means are ours in praise, in prayer, in symbol; in the hearing of God's Word, in the making of the great Thanksgiving, in the receiving of the real and present Lord. In spirit and in truth, let us use the means to seize the opportunity and to perform the duty. And to our God shall be the glory.

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Two of the services of worship which George Hedley has prepared for the Mills College Chapel appear on page 42. It should be pointed out that the annotations printed with the services are supplied to each worshipper for his use and understanding during the chapel worship.

Ecumenical Worship and the College Chapel

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By ERNEST GORDON

Ernest Gordon has been, since 1955, the Dean of the Chapel at Princeton University. His undergraduate education was at St. Andrews University, and he received B. D. and S. T. M. degrees from Hartford Seminary. Further post-graduate study took him to the University of Glasgow. Ordained in the Church of Scotland, he gained pastoral experience at Paisley Abbey, then at Amagansett and Montauk, Long Island, before coming to Princeton in 1954 as Westminster Foundation Director. During World War II, he served as a Captain in the Scottish Regiment. He is a member of the Royal Institute of Philosophy, and is the founder of the Church Services Society of America. His writings include the book "A Living Faith for Today." About this article, he writes: "What I have done is to speak quite simply to the college chaplain in an attempt to strengthen his right arm in the execution of his main obligation as a minister of word and sacrament."

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RECENTLY I was invited to speak at a college convocation. In the invitation the president remarked that attempts had been made in the past to have a truly non-denominational service in the chapel. The experience had been unfortunate because the service had become predominantly Protestant in character — whatever that may mean. To correct this fault the weekly services had been dropped and their place taken at infrequent intervals by an assembly with lectures from visiting representatives of the three major faiths.

This is not a unique experience. I daresay many of you have read articles suggesting similar remedies: The remedy of doing away with worship altogether.

How do we answer the dilemma of this President?

A. We may advocate retaining some kind of service of worship, for after all most chaplains are ministers, and the ministry has something to do with the conduct of worship.

B. We may shrug our shoulders and say in a note of self-righteous tolerance, "We live in a pluralistic society: The members of a residential college represent a cross section of society: Therefore, there can be no such thing as a service of worship for the whole college. What we may have on the other hand is a variety of chapels or their equivalents to meet the needs of the different religious groups."

In this case the chaplain becomes a director of religious activities and not a minister fulfilling the commission of his ordination. But more than that it is a confession that the college is so hopelessly

divided in its religious loyalties that it has neither a heart nor a soul to express its personal unity.

Its unity can only be that of the mind. In which case secularism takes precedence over religion, the objective over the subjective, and objects over people. A few years ago the President of Harvard reminded his college at Commencement that the tragedy of the contemporary university is that it cannot come in a body to express its gratitude to Almighty God whose servant it is.

Worship then becomes something that one does with one's spare time and is at the bottom of the list on the scale of life's satisfactions. It is thus relegated to the level of a whim or a pleasure. As one brought up on a diet of porridge and the Shorter Catechism, I am nauseated at the thought. I still hear these great words ringing in my ear, "What is man's chief end?"

"Man's chief end is to glorify God and to enjoy Him forever." And I find them to be true.

I suppose we have to end up by saying, "Mr. President, whether you like it or not, worship has to have some definite character. It may be Christian, that is, Roman Catholic, Orthodox or Reformed. It may be Jewish. It may be Hindu. It may be Zen Buddhist. But it has to be something. If you were president of Notre Dame, you would call a Roman Catholic as chaplain; if you were president of Yeshiva University, you would call a Rabbi. You are president of this college, its character is in your keeping, now call the chaplain who will best represent that character. If it has no character, don't bother to call anyone."

All this is to say that a service of worship must have identity. Paul Sanders has made this point clearly enough in his article so that I need not enlarge upon this theme any further.

It should have identity and it also should be intelligible. One of the advantages of ministering to an academic society is that logical thinking and honest speaking are generally appreciated. In every chapel congregation there is a core of those "true worshippers" who "worship the Father in spirit and in truth." For them worship is not mumbo jumbo, but their reasonable service.

All services are liturgical where such a core or inner church exist, for liturgy is a service of the whole man and the whole community offered humbly to the Eternal God. I am one of those who think it is absurd to speak of the Episcopal liturgy or the Presbyterian non-liturgy (as so many Presbyterians like to think of it), because the service of wholesome adoration we present before the throne of the Most High is our duty or obligation.

This is surely where intelligibility is involved. The worshippers in the college chapel come from a wide variety of backgrounds including those which are hardly even non-liturgical! Having come to worship they obviously desire to enter into the whole experience, and to appropriate the form and content of the liturgy as their own. That is why, e. g., we say "Amen" at the end of each prayer. Or do we?

Only by full participation is it possible to derive edification. This is surely something of what St. Paul had in mind when he wrote " . . . forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. Wherefore let him that speaketh in an unknown tongue pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say 'Amen' at thy giving of thanks, seeing he understandeth not what thou sayest?"

I have quoted St. Paul at length, because he obviously had his problem to face with those who believed that worship must be spiritual at the expense of being intelligible.

One way it can be intelligible is by being the expression of theological belief. Liturgy and dogma may hardly be expected to contradict one another. Thus the great affirmative doctrines of the Church are expressed through the ordering and content of the liturgy. As Mr. Sanders reminded us, we are not worshipping "goodness, beauty, and truth" but the Father Almighty. How may we express this liturgically? The hundredth Psalm gives us the first clue: "come before his presence with singing." That is, we prepare ourselves for our meeting with the Almighty by singing praise to Him, adoring Him through prayers, and confessing our unworthiness to stand before His awful holiness.

Next we declare the mighty acts of God through the **Liturgy of the Word**, that part of the service which follows the **Preparation**. This includes lessons from the Old and New Covenants to express the reality of God's continuous action in history. The words of Jesus should always be read from one of the Gospels. It is to be hoped that the day will soon return when we, as Christians, stand to hear His word read to us.

The Liturgy of the Word ends logically with the intelligible interpretation and declaration of what has been read. When the minister — and I use this to include the college chaplain as God's minister to a particular college community — is faithful to his prophetic office and speaks for the Lord, he becomes "God's human sacrament to men."

If we ignore the importance of the preached word, we may find ourselves losing the prophetic vision. Separate it from the sacrament, and we shall end up once again with ceremonialism, clericalism, and legalism as did other well-intentioned ministers in other ages. The prophetic office is surely primary on the part of the college chaplain. Who is to speak for the Lord on the campus if he does not? President Pusey remarked several years ago that "Not every minister can be a prophet, but some must be prepared for the ordeals of this high calling and be willing to suffer courageously for righteousness." If the chaplain is not prepared to be numbered with those of "this high calling" perhaps he has mistaken his vocation.

The Liturgy of the Word cannot surely end with a brief prayer and blessing. God's word is not passive, it demands a response — the response of our own self-oblation in an act of gracious thanksgiving. These two elements may be present even when Holy Communion is not celebrated. When it is, the **fraction** and the communion are added in their logical order to the **offertory** and **thanksgiving**.

Mr. Sanders is correct in emphasizing that the Eucharistic rite is the norm for the Sunday service. This can be substantiated both historically and theologically. The earliest western liturgy we have been able to trace takes us back to the time of the Roman Anti-Pope and Christian Martyr Hippolytus, 220 A. D. Here the whole emphasis is upon the **Eucharistia**, the **great Prayer of Thanksgiving**. The universal practice of the Church was to include in the Eucharistia the Institution Narrative, an **Epiclesis**, an **Anamnesis**, a prayer expressing the acceptance of sacrificial gifts, and intercession for the living and the dead.

If we do nothing else, we can at least learn from this order and content. Here is no exaltation of the emotion of the moment, but the setting forth of the Gospel — the declaration of the **Kerygma**. Thus word and sacrament are one in the unity of the Liturgy. The inference of the reformers is obvious and may be restated as: "The word cannot be rightly preached unless the sacrament is rightly celebrated or administered; and the sacrament cannot be rightly celebrated where the word is not rightly preached."

At this point I can hear someone say, "Isn't this going a bit too far? The chapel is not a church and cannot fulfill a churchly function. By whose authority is communion celebrated? Is it valid?" Here I can only commend you to the grace of God and to the command of our Lord, "This do in remembrance of me," and leave you to make up your own mind about what you ought to do as one entrusted with the responsibility of calling the Christian community into being on the campus.

The third point I would like to make is that ecumenical worship is always relevant to the particular situation. This means taking into account the tradition, interests, and peculiarities of the college and its members. Thus the fabric of the liturgy is not woven in some far off place in expensive silks, but in the yarn of the locality. It may be simple or elaborate homespun, but homespun it has to be. The relevance of the liturgy is made possible by our willingness to use the freedom of the spirit to identify the accepted order and form of the liturgy with the particular community. Referring to this emphasis J. G. Davies has this to say in his opening remarks on *The Experimental Liturgy*: "Christian tradition in these matters is too rich and manifold to be restricted by fashion and preference (or prejudice), whether it be 'simple primitive,' 'fully Catholic,' 'soundly Evangelical,' or 'what my people like.' The ecumenical movement of the past fifty years has greatly increased our understanding of Christian worship, both in theory and practice, and through its influence we can enrich our traditions without cheapening them." Thus due to the ecumenical emphasis we are encouraged to use both good form and gracious freedom.

The relevant liturgy is in the common tongue and in the particular idiom of the campus. This, I think, should inspire us to utilize all the rich sources available at a college or university in the preparation and enactment of the liturgy. If we have lost the arts and their muses to Hollywood and Madison Avenue, it may be because we as chaplains have not taken the trouble of asking the artists of the campus to help us. Music, literature, poetry, the fine arts, to mention but a few are available to be used for the glory of God and the edification of the brethren.

Prayerfully and painfully it is perhaps necessary to break some of the old patterns that enslave us. I cannot believe that God has lost interest in the college and its chapel. If we dare to trust Him, we may yet find Him leading us into new ways of expressing our love for Him and the community we serve so that the liturgy becomes the adoring service of a reasonable people. And by it the campus achieves the unity and purpose that only God can give.

Whatever we do in our attempts to study the Liturgies ancient and modern and to use them meaningfully in our services of worship, our last court of appeal is not to any particular form hallowed or hardened by time, but to the presence of the Lord of the Church in power, both in word and sacrament, as His erring children meet in fellowship to honour Him as Saviour and Elder Brother.

The following are samples of the orders that I use in the Chapel of Princeton University. I use set prayers and free prayers; encourage the congregation to make these prayers their own by saying "Amen"; by having them respond through litanies, and joining in prayers said in unison. Including the processional and recessional in which faculty and administration take part, the service

is no longer than fifty minutes — the same time as that of a lecture or precept. Students and members of the faculty read the lessons and the announcements at each service.

At the end of each month I celebrate Holy Communion. During the singing of the Communion hymn those who are not members of churches or who do not wish to participate leave the service. Usually about eight hundred remain. These are served by twelve deacons who bring the elements to the communicants where they sit. The bread and wine are then passed from one communicant to another in the fulfillment of their office as members of the "royal priesthood."

At the services of Holy Communion on the festivals of the Christian year, other liturgies such as those of the Church of South India, Clare College (Cambridge), the Iona Community and the Mar Thoma Church are used.

In all of these services an attempt is made to show forth the sacrifice of God in Christ; to proclaim the Justifier of our faith; to emphasize God's action in creation and the resurrection, and to adore the Saviour who is present with us in redemptive grace.

What we have received through the Tradition of the Church, and what we are inspired to do by the guidance of the Holy Spirit, we use for the glory of the living God and for the edification of the brethren.

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In the second part of the appendix, you will find two of the services prepared by Dean Gordon for use in the Princeton University Chapel.

APPENDICES

I. Two Services from Mills College Chapel

Passion Sunday
19 March 1961
11:30 a. m.

The regular Sunday morning service of the Mills College Chapel follows the general pattern of 'Morning Prayer,' which with the exception of the Holy Communion is the earliest type of worship developed by the universal Christian Church. Derived from services of the ancient Jewish synagogues, and the parent of most of the forms used by the various Christian denominations in their Sunday worship, it represents the entire and widely varied heritage of members of the Mills community.

The services are conducted without announcement. You are asked to join cordially in all hymns, chants, responses, and congregational prayers, as indicated in the order of service for the day.

The **Hymnal** used is that of the Presbyterian Church in the United States of America (now the United Presbyterian Church), and the prayer book is the **Book of Common Prayer** of the Protestant Episcopal Church. It happens that the Episcopal and Presbyterian Churches have the largest number of members in our student body; but that is not the primary reason for the choice of these materials. They were selected because each in its own field seemed best to meet the general needs of Christian worship, and also our specific requirements here on the campus.

The service begins for each worshipper when he or she enters the Church. Many will find it helpful to kneel or bow in silent prayer for some minutes immediately after entering. Our custom is to stand for singing, and for the responsive reading and the Creed. The historic attitude of prayer is that of kneeling; this is invited, but not required. The essential consideration is that all of us shall be sharing truly in the spirit of prayer.

The first half of the **Gloria Patri** is said or sung with the head bowed in reverence, the second half with head lifted in consecration. All worshippers turn toward the altar each time **Gloria** is used.

The Creed is the historic symbol of Christian unity in faith and in self-commitment. When we say it together we are declaring our oneness with the Church of all the centuries.

Most of the prayers used are ancient, because the ancient prayers are those which have stood the test of time as expressing the needs and aspirations of men and women through many years. New prayers are used occasionally, some of them written by religious leaders of our own time, and some prepared directly for special occasions in our College life.

Attention is called to the fact that each service is at once a unity and a continuity. The unity is determined by the theme of

the day, which controls the selection of all variable parts of the service. The sermon never should be regarded as the sole reason for going to Church, nor even as the most important part of the hour. It is part of an organic whole, and it is best understood in relation to all that surrounds it.

The continuity of the service is one from confession through meditation (the lessons) and affirmation (the Creed) to specific prayer, and then to the directed meditation of the sermon and the personal consecration of the closing moments.

It is requested that after the recessional hymn all members of the congregation kneel or sit for the final prayer and the benediction, and remain thus until the candles have been extinguished and the taperers have withdrawn.

* * *

ORGAN PRELUDE Pavana
A work of John Bull, organist of the Church of Notre Dame
in Antwerp from 1617-1628.

PROCESSIONAL HYMN No. 148 'Draw nigh to thy Jerusalem'
Choir and Congregation, standing
Words by Jeremy Taylor, Bishop of Down and Connor in Ire-
land from 1661 to 1667; tune by Walter Greathorex, music di-
rector at Gresham's School in Holt, England, in *The Public
School Hymn Book*, 1916.

SENTENCES Lamentations 1:12; Isaiah 53:4, 6

THE GENERAL CONFESSION (Prayer Book, p. 6)
The Congregation, kneeling or seated
Second Prayer Book of Edward VI, 1552.

THE PETITION OF ABSOLUTION
Sacramentary of Pope Gregory I, 590; introduced at this point
in the service by John Wesley, for use by the lay leaders in
American Methodism, 1784.

THE LORD'S PRAYER Choir and Congregation
St. Matthew 6:9-13, as translated in *The King's Book*, 1543; a
Gregorian setting, adapted.

PRECES
Psalm 51:15, and the *Gloria Patri*; introduced into the service
by St. Benedict of Nursia, 480-544; settings as in William Boyce's
Cathedral Music, London, 1760.

VENITE, EXULTEMUS DOMINO (Prayer Book, p. 9)
Choir and Congregation, standing
Words from Psalms 95f; a plainsong setting.

PSALM 71:1-4, 7 In te, Domine, speravi
Reader and Congregation, standing

Reader: In thee, O Lord, have I put my trust;

Answer: Let me never be put to confusion;

R: But deliver me in thy righteousness,

A: Incline thine ear unto me, and save me.

R: Be thou my stronghold,

A: Whereunto I may always resort.

R: Thou hast promised to help me.

A: For thou art my house of defense, and my castle.

R: Deliver me, O my God, out of the hand of the ungodly,

A: Out of the hand of the unrighteous and cruel man.

R: For thou, O Lord God, art the thing that I long for:

A: Thou art my hope, even from my youth.

R: O let my mouth be filled with thy praise,

A: That I may sing of thy glory and honour all the day long.

GLORIA PATRI Choir and Congregation, standing
Used in the Eastern Churches from the second century; plain-song setting, as for the **Venite**.

THE FIRST LESSON Hosea 6:1-6
'I desired mercy, and not sacrifice.'

ANTHEM Alleluja
From the motet, **Exsultate, jubilate**, by Wolfgang Amadeus Mozart, 1756-1791.

THE SECOND LESSON St. Mark 10:32-45
Jesus' last journey to Jerusalem.

SILENT PRAYER

JUBILATE DEO (Prayer Book, p. 15)
Choir and Congregation, standing
Words from Psalm 100; setting by Henry Aldrich, Vice-Chancellor of Oxford University, about 1692.

THE APOSTLES' CREED (Prayer Book, p. 15)
The Congregation, standing
The 'Symbol' of the faith of the early Churches of Western Europe, developed into this form and generally accepted by the sixth century A. D.

SUFFRAGES (*Prayer Book*, p. 15)

Ruth 2:4; Psalms 85:7, 51:10f; a shortened form of the Gallican 'Lesser Litany'; settings as in William Boyce's *Cathedral Music*, London, 1760.

PRAYERS (the Congregation kneeling, or seated)

Collect for Passion Sunday (from the Sacramentary of Pope Gregory I, 590)

Collect for the Lenten Season (from the First Prayer Book of Edward VI, 1549)

Collect for Peace (from the Sacramentary of Pope Gelasius, 494)

Collect for Grace (from the same source)

A Passiontide Collect (from the Scottish Prayer Book of 1928)

THE GENERAL THANKSGIVING (*Prayer Book*, p. 19; said by the Congregation; Edward Reynolds, Bishop of Norwich, for the Prayer Book of 1662)

The Grace (II Corinthians 13:14; added to the service in the Prayer Book of 1662)

SERMON HYMN No. 147 'Hosanna, loud hosanna'

Choir and Congregation, standing

Words by Jeanette Threlfall, a minor English poet, in *Sunshine and Shadow*, 1873; tune from the *Gesangbuch der Herzoglichen Wirtembergischen Hofkapelle*, 1784.

FOR THE SERMON Jericho to Jerusalem

Written for the College service of Passion Sunday in 1950, and read annually thereafter.

SILENT PRAYER

RECESSIONAL HYMN No. 278 'Awake, my soul'

Choir and Congregation, standing

Words by Philip Doddridge, an Independent minister in Northampton, England, published in 1755 in a collection of his hymns made by his friend Job Orton. The tune is an arrangement, published in Weyman's *Melodia Sacra*, 1815, of an aria in Georg Frideric Handel's opera *Siroe*, 1728.

A PRAYER OF THE CROSS

Scottish Book of Common Prayer, 1928.

THE BENEDICTION

Based upon St. Mark 10:43-45.

ORGAN POSTLUDE Corrente

A work of Girolamo Frescobaldi, organist at St. Peter's in Rome from 1610 to 1644.

The Baccalaureate Service
St. Barnabas' Day
11 June 1961
11:00 a. m.

The service is conducted without announcement. All members of the congregation are asked to join in singing the hymns, and in saying the prayers and responses, as indicated below.

* * *

ORGAN PRELUDE Sarabande in Canon
A work of Louis Couperin, 1626-1661, organist at the Church of St. Gervais in Paris.

PROCESSIONAL HYMN No. 8 'The God of Abraham praise'
The Congregation, standing

The Jewish *Yigdal*, or Doxology. Words ascribed to Daniel Ben Judah, 13th century, and translated in 1770 by Thomas Olivers, an associate of John Wesley, the founder of the Methodist movement. The tune was transcribed for Olivers by Meyer Lyon, Cantor of the Duke's Place Synagogue in London. It appears in exactly this form in the *Union Hymnal for Jewish Worship*, No. 225.

The God of Abraham praise,
All praised be his Name,
Who was, and is, and is to be,
And still the same.
The one eternal God,
Ere aught that now appears;
The First, the Last: beyond all thought
His timeless years.

His spirit floweth free,
High surging where it will:
In prophet's word he spoke of old—
He speaketh still.
Established is his law,
And changeless it shall stand,
Deep writ upon the human heart,
On sea, or land.

He hath eternal life
Implanted in the soul;
His love shall be our strength and stay
While ages roll.
Praise to the living God!
All praised be his Name,
Who was, and is, and is to be,
And still the same. Amen.

SENTENCES Ecclesiastes 12:1, 13

THE GENERAL CONFESSION

The Congregation, seated or kneeling
From the Second Prayer Book of Edward VI, 1552.

Almighty and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done: And there is no health in us.

But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

THE PETITION OF ABSOLUTION

From the Sacramentary of Pope Gregory I, 590; introduced at this point in the service by John Wesley in 1784, for use by lay leaders in the American Methodist societies.

THE LORD'S PRAYER The Congregation
St. Matthew 6:9-13, as translated in *The King's Book*, London, 1543.

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

PRECES Leader and Congregation
Psalm 51:15, and the *Gloria Patri*; introduced into the service by St. Benedict of Nursia, 480-544, founder of the Benedictine Order

Leader: O Lord, open thou our lips;

Answer: And our mouth shall show forth thy praise.

(All standing)

L: Glory be to the Father, and to the Son, and to the Holy Ghost;

A: As it was in the beginning, is now, and ever shall be, world without end. Amen.

L: Praise ye the Lord.

A: The Lord's Name be praised.

PSALM 15 Domine, quis habitabit?
Reader and Congregation, standing

Reader: Lord, who shall dwell in thy tabernacle?

Answer: Or who shall rest upon thy holy hill?

R: Even he that leadeth an uncorrupt life,

A: And doeth the thing which is right, and speaketh the truth from his heart.

R: He that hath used no deceit in his tongue, nor done evil to his neighbour,

A: And hath not slandered his neighbour.

R: He that setteth not by himself, but is lowly in his own eyes,

A: And maketh much of them that fear the Lord.

R: He that sweareth unto his neighbour, and disappointeth him not,

A: Though it were to his own hindrance.

R: He that hath not given his money upon usury,

A: Nor taketh reward against the innocent.

ALL: Whosoever doeth these things shall never fall.

R: Glory be to the Father, and to the Son, and to the Holy Ghost;

A: As it was in the beginning, is now, and ever shall be, world without end. Amen.

THE FIRST LESSON Ecclesiastes 12
'Remember now thy Creator in the days of thy youth.'

ANTHEM Proprium Missae
A work of Ernest Krenek, 1900- , Vienna-born composer of Czech ancestry, and very recently a visitor in the Bay area. Among Krenek's works are the operas *Jonny Spielt Auf* (1927) and *Carl the Fifth* (1933).

THE SECOND LESSON I Timothy 4
'Let no man despise thy youth.'

SUFFRAGES Leader and Congregation
Ruth 2:4; Psalms 85:7, 51-10f; a shortened form of the 'Lesser Litany' of the Gallican Churches.

Leader: The Lord be with you;

Answer: And with thy spirit.

Leader: Let us pray.

L: O Lord, show thy mercy upon us;

A: And grant us thy salvation.

L: O God, make clean our heart within us;

A: And take not thy Holy Spirit from us.

PRAYERS (the Congregation kneeling, or seated)

Collect from the Second Sunday after Trinity (from the Sacramentary of Pope Gelasius, 494)

Collect for Peace (from the same source)

Collect for Grace (from the same source)

A Prayer for Schools, Colleges, and Universities (**Scottish Book of Common Prayer**, 1912)

A Prayer for Those United in Holy Matrimony (from the marriage service used at Salisbury in the eleventh century)

THE GENERAL THANKSGIVING (said by the Congregation; Edward Reynolds, Bishop of Norwich, for the **English Book of Common Prayer** of 1662)

Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

A Prayer of St. Chrysostom (Bishop of Constantinople 398-407; found in the ninth-century Greek liturgy of St. Basil, and in slightly varying forms in other Eastern Orthodox liturgies)

The Grace (II Corinthians 13:14; added to the service in the Prayer Book of 1662)

SERMON HYMN 'Almighty Lord, with one accord'
The Congregation, standing

The 'University Hymn' by Melancthon Woolsey Stryker, President of Hamilton College from 1892 to 1917; the tune was composed for this hymn in 1905 by Peter Christian Lutkin, Dean of the School of Music in Northwestern University.

Almighty Lord, with one accord
We offer thee our youth,
And pray that thou wouldst give us now
The warfare of the truth.

Thy cause doth claim our souls by name
Because that we are strong;
In all the land, one steadfast band,
May we to Christ belong.

Let fall on ev'ry college hall
The luster of thy cross,
That love may dare thy work to share,
And count all else as loss.

Our hearts be ruled, our spirits schooled
Alone thy will to seek;
And when we find thy blessed mind,
Instruct our lips to speak. Amen.

SERMON The Principle of Juniority

SILENT PRAYER

The Congregation, standing

The words, by the Chaplain of the College, were dedicated to the Class of 1944, and have been sung annually at the close of the academic year from that time on. The tune is an arrangement by Dean Lutkin from the 'St. Anthony Chorale' of Franz Josef Haydn, 1732-1890, based upon Haydn's *Divertimento in B-flat minor*. It will be recognized as the theme on which Johannes Brahms composed his well-known 'Variations on a Theme of Haydn.'

All we count our dearest,
Brightest, warmest, nearest,
All thy gifts abounding,
All thy joy resounding:
These we now restore thee,
Life, and lay before thee
Calmly in surrender,
Ev'ry dream of splendor.

This the pledge we make thee,
Life, that we shall take thee
At thine own demanding
Of our understanding.
Not the triumph leads us,
Not the glory feeds us:
Ours the deed that calls us,
Careless what befalls us.

Thus no longer blinded,
 Clear-eyed, single-minded,
 We shall learn thy beauty,
 Life, enshrined in duty.
 Here thy will hath placed us,
 Here thy challenge faced us:
 Thine the gift of living:
 Ours enough, life's giving. Amen.

The Congregation is asked to kneel, or be seated, from this point until the candles have been extinguished; and then to stand until the academic procession has left the Concert Hall.

A PRAYER FOR YOUTH

Robert N. Rodenmayer, Professor of Pastoral Theology in the Church Divinity School, Berkeley, California, in **The Pastor's Prayerbook**, 1960.

THE BENEDICTION

The 'blessing of Aaron,' Numbers 6:24-26.

ORGAN POSTLUDE Almand

A work of Henry Purcell, 1658-1695, organist at Westminster Abbey from 1680 until his death .

* * *

Words of Explanation
 Accompanying All Services
 of Holy Communion
 in Mills College Chapel

The service of Holy Communion is the supreme art of worship of the historic Christian Church throughout the centuries. It is known also as the Lord's Supper, as the Holy Eucharist (which means 'Thanksgiving'), and as the Mass.

The beginnings are to be found in the communion sacrifices practiced by Israelite and other tribes in the Arabian desert. From these came both the Jewish Passover, a memorial of the escape of Israel from Egypt, and the **Kiddush**, a family festival meal held on the eves of Sabbaths and holy days.

To the Passover and the **Kiddush** there are added, in the Christian cultus, the memorial of the Last Supper of our Lord with his disciples, on the evening before his crucifixion; and the re-creation of the sacrifice which he made for us upon the cross. Thus the Holy Communion is at once a sacrifice and a symbol of fellowship: and it is in both these ways that you are invited to share in it today.

There are now many forms of observance, but all of them are related to the earliest practices of the Christian fellowship; and the resemblances among the usages of Eastern Orthodoxy, Roman Catholicism, and Protestantism testify to the centuries of unity which preceded our unhappy divisions.

The 'liturgy,' or 'service,' is the specified form for the celebration of the Communion in a particular region or tradition. That which we use at Mills, stemming from the early days as do all, is in particular derived from the practice of the Church of England in the sixteenth century, which in its turn was an adaptation of the Roman form with elements taken from the Eastern liturgies and from those of mediaeval England.

The first part of the service, through the saying of the Creed and the preaching of the sermon, constitutes the 'Ante-Communion.' This includes the 'proper' of the day; a collect or prayer, a passage from one of the epistles, and one from one of the Gospels. The several Churches vary slightly in their assignment of these materials to particular days of the Christian year; but in most cases the Eastern Orthodox, Roman Catholic, Anglican, and Lutheran materials are substantially the same, and the lectionaries recently set forth by the Presbyterian and Methodist Churches differ only a little more widely.

After the sermon the Communion itself begins. This is signaled in our service by the vesting of the celebrant with the chasuble, the preparation of the elements, and the lighting of the Eucharistic candles on the altar (these being used on no other occasions).

This dividing of the service reflects the ancient distinction between the 'Mass of the Catechumens,' which was open to enquirers and new believers, and the 'Mass of the Faithful,' which was restricted to those who already were full members of the Christian community.

The colors of the vestments, and of the altar and the lecturn hangings, are those of the particular season or day. White is used for festivals of the Christ and of the Blessed Virgin, and for extended periods after the major feasts of Christmas and Easter. Red is assigned to feasts of saints who were martyrs, and to the season of Whitsuntide or Pentecost, which signifies the coming of the Holy Ghost. Purple belongs to periods of penitence and anticipation, such as Advent and Lent. Green, the color of life and growth, appears at all other times.

II. Two Services from the Chapel,
Princeton University

Service of Holy Communion
Sunday, December 25, 1961

All Are Welcome At The Lord's Table

ORGAN PRELUDE: Variations on "O Gott, du frommer Gott"
(BWV 767) J. S. Bach

Minister: Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord.

People: Let us now go even unto Bethlehem, and see this thing which is come to pass.

Minister and People: Unto us a child is born: unto us a son is given. Glory to God in the highest, and on earth peace, goodwill toward men.

HYMN No. 46 O come, all ye faithful

Minister: The grace of the Lord Jesus Christ be with you.

People: And with thy spirit.

Minister: Let us pray.

PRAYER

*Confession, to be said in unison

O God Most High, who are of purer eyes than to behold iniquity; we confess that we have broken thy commandments; we have sinned by selfishness and worldliness, by unbelief and pride; we have not walked humbly with Thee, or loved our neighbour as ourselves.

Yet now have mercy upon us, O God, according to thy loving-kindness; according to the multitude of thy tender mercies, blot out our transgressions. Give us the humble and contrite heart which Thou dost not despise; and enable us to forgive others, as Thou forgivest us; Jesus Christ our Lord.

PRAYER

THE GOSPEL Luke 2:1-14

PRAYERS OF INTERCESSION (to be said in unison)

O Lord our God, who didst send thy Son to be the Saviour of the world; we beseech Thee that the knowledge of thy salvation may go out to all lands, till in every place thy name be worshipped and glorified. **Amen.**

Bless thy Church throughout the world and strengthen her to proclaim the good news of Jesus Christ. Grant that thy people everywhere may be led to lay the gifts of their adoration and service at the cradle of thine incarnate Son. **Amen.**

O God of pity, hear us as we remember those for whom the joy of this day is shadowed; the poor, the lonely, the unloved, and those who have no helper. Let those who know thy love abound in sympathy and kindness, that, having freely received, they may also freely give. Remember in thy mercy the infirm and the aged, the sick and the sad, the heavy-laden and all who mourn. According to their several necessities and wants, reveal Thyself to them in succour; through Jesus Christ our Redeemer. Amen.

O Eternal God, the Creator and Preserver of all mankind, we beseech Thee to bestow upon this University thy manifold gifts of grace; thy truth to those who teach, thy laws to those who learn, thy wisdom to those who administer and thy steadfastness to all who bear her name. Bind us together by these gracious influences of thy Spirit into that fellowship which can never fail, the Company of Jesus Christ our Lord.

ANNOUNCEMENTS

HYMN No. 50 Hark! the herald angels sing

THE SERMON: Dean Gordon

HYMN No. 51 Angels, from the realms of glory

Will persons seated in the transepts and gallery
kindly move to the nave.

INVITATION

WORDS OF INSTITUTION

CONSECRATION

Minister: The Lord be with you.

People: And with thy spirit.

Minister: Lift up your hearts.

People: We lift them unto the Lord.

Minister: Let us give thanks unto our Lord God.

People: It is meet and right so to do.

THE SANCTUS AND BENEDICTUS (to be said in unison)

Holy, Holy, Holy, Lord of Hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen. Blessed is he that cometh in the Name of the Lord. Hosanna in the Highest.

THANKSGIVING

Verily holy, verily blessed, art Thou, Almighty and Merciful God, who didst so love the world that Thou gavest Thine only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life.

Not as we ought, but as we are able, do we bless Thee for His holy incarnation, for His perfect life on earth, for His precious sufferings and death upon the Cross, for His glorious resurrection and ascension, for His continual intercession and rule at Thy right hand, for the promise of His coming again, and for His gift of the Holy Spirit.

Wherefore, having in remembrance the work and passion of our Saviour Christ, and pleading His eternal sacrifice, we Thy servants do set forth this memorial, which He hath commanded us to make.

And here we offer and present unto Thee ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice; and we beseech Thee mercifully to accept this our sacrifice of praise and thanksgiving, as, in fellowship with all the faithful in heaven and on earth, we pray Thee to fulfil in us, and in all men, the purpose of Thy redeeming love; through Jesus Christ our Lord, by whom, and with whom, in the unity of the Holy Spirit, all honor and glory be unto Thee, O Father Almighty, world without end. Amen.

And now, as our Saviour Christ hath taught us, we humbly pray, saying,

THE LORD'S PRAYER

FRACTION

*Then shall be said the *Angus Dei*:

O Lamb of God, that takest away the sins of the world:
Have mercy upon us.

O Lamb of God, that takest away the sins of the world:
Grant us Thy peace.

The manner of receiving the Holy Communion:

Upon receiving the Paten retain the wafer until the Cup is passed. Dip the wafer slightly in the wine and pass the Cup to the person next to you.

DELIVERY

Minister: Brethren, this is the joyful and holy feast of the people of God.

People: They shall come from the east and the west, and from the north and the south, and shall sit down in the kingdom of God.

*Prayer of Thanksgiving said by all:

O Lord God, Father of our Lord Jesus Christ; we render to Thee all glory, thanks, and praise for thy great goodness, in that Thou hast permitted us to make this memorial of thy Son our Saviour and his sacrifice upon the Cross; and hast received us into communion with Him and with all who love Him; and hast fed us at thy Table with this spiritual food. And we most humbly beseech Thee to accept us as again we dedicate ourselves to Thee, and so to assist us with thy grace, that we may continue in this holy fellowship, and live henceforth to thy glory; through Jesus Christ our Lord, to whom with Thee, O Father, and the Holy Spirit, be glory and praise, world without end. **Amen.**

HYMN No. 63 The first Nowell the angels did say

BENEDICTION

ORGAN POSTLUDE: In Dulci Jubilo (BWV 729) J. S. Bach

* * *

POST COMMUNION PRAYER

Heavenly Father, I praise and thank Thee for Thy goodness to me this day, and especially for calling me to Thy Table to commemorate the love and sacrifice of Thy dear Son, my Lord. I bless Thee for all Thou hast enabled me to see of the meaning of His Cross and of the power of His love to save, for communion with Him in His risen life, and for the wonderful gifts of grace bestowed by Him upon me.

Give me a greater desire to pray, and a deeper joy in Thy worship. Be Thou the Companion of all my way, saving me by Thy presence. If danger come, give me courage; if hardship, endurance; if temptation, strength to be faithful, cost what it may. If my faith grow faint, revive it: if my hope burn low, rekindle it; if my feet slip, hold me up. Grant me always to fight the good fight of faith, to win the victory, and at last to receive the crown, through Jesus Christ my Lord. **Amen.**

September 24, 1961
17th Sunday After Trinity

All thy works shall praise thee, O Lord; and thy saints shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power;

To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

—Psalm 145

THE ORDER OF WORSHIP

ORGAN PRELUDE: Canonic Variations on "Von Himmel hoch"
(BWV 769) J. S. Bach

INTROIT

PROCESSIONAL HYMN No. 167 Come, thou almighty King
Our fathers' God, to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King.

THE SENTENCES

SALUTATION

Minister: The grace of the Lord Jesus Christ be with you.

People: And with thy spirit.

Minister: Let us pray.

PRAYERS

*Prayer of Confession, to be said in unison.

We do not forget, O most holy God, that in thy sight we are sinners, who have never perfectly loved Thee nor wholly striven to do thy will. There is no commandment of thy Word which we have not transgressed in spirit or in act. There are no high and holy things in which we do not acknowledge ourselves to have come short. The drift of earthly thought has come between our souls and Thee. We have walked in shadows, and have not believed the love which Thou, O God, hast toward us.

But Thou, merciful Father, who in Thine infinite love hast given thy Son to take away our sin, hear our confession; absolve us from our guilt, and so renew us by thy Holy Spirit, that we may live henceforward unto Thee, through Jesus Christ our Lord.

OLD TESTAMENT LESSON Isaiah 35:1-8

GLORIA (Congregation standing)

NEW TESTAMENT LESSON Matthew 11:1-11

THE ANTHEM: O Mighty God Caspar Othmayr

O Mighty God declare thy word
That all the earth may hearken;
Let now thy saving news be heard
Where clouds oppressive darken;
When men with fear do cower,
Send thy Spirit's power
To clothe them with might,
And aid them in the fight
For justice and for freedom.

(R. B. Y. Scott)

ANNOUNCEMENTS and Recognition of the Chapel Deacons and
the Cabinet of the Student Christian Association

HYMN No. 227 I to the hills

THE SERMON: Dean Gordon

THE DOXOLOGY

Minister: Lift up your hearts.

People: We lift them up unto the Lord.

Minister: Let us give thanks unto our Lord God.

People: It is meet and right so to do.

THE SANCTUS

Holy, Holy, Holy, Lord God of hosts, Heaven and earth are
full of thy glory: Glory be to thee, O Lord Most High. **Amen.**

Minister: The Lord be with you.

People: And with thy spirit.

Minister: Let us pray. O Lord, show thy mercy upon us.

People: And grant us thy Salvation.

Minister: O God, make clean our hearts within us.

People: And take not thy Holy Spirit from us.

A LITANY OF DEDICATION

Minister: Remembering in this hour the needs of ourselves and
others and looking to God for strength to make real those
of our ideals which are in accord with them:

People: We dedicate ourselves

Minister: To a daily effort toward understanding God's way,
through Bible study, prayer, corporate worship, and careful
thought;

To continued intellectual and spiritual growth in the meaning
and implications of Christian faith;

To participation in the work of the Church Universal, through
its expression on this campus;

Remembering that we have this treasure in earthen vessels,
and with deep humility, nevertheless;

People: We dedicate ourselves

Minister: To the sharing of this faith and the winning of others to active allegiance, by the contagion of earnest living and by the persuasion of the spoken word;

To the uprooting of small evils, which are the source of greater evils, in our own lives and in our immediate group in college life.

Believing that "blessed are they that mourn," when so many of those whom Jesus called our neighbors are in deep distress:

People: We dedicate ourselves

Minister: To the cultivation of an abiding sensitiveness to great social wrongs, and a lasting refusal to become comfortably complaisant;

To the better understanding of complex social patterns which often make men of goodwill partners in wrong and injustice;

To the faithful performance of commonplace and routine duties, without the thrill of great excitement or the impulsion of pride in being the greatest;

To the fullest use of our student Christian movement as an effective linking of our group with the larger company of Christian students here and everywhere;

To the discovery of, or continuance in, a life occupation which will be our primary and major expression of faith.

In all these ways, to the service and adoration of Jesus Christ, whom we joyfully hail as Lord and Master, truly God and truly man, in gratitude and love:

People: We dedicate ourselves. Amen.

Minister and People:

O Eternal God, the Creator and Preserver of all mankind, we beseech Thee to bestow upon this University thy manifold gifts of grace; thy truth to those who teach, thy laws to those who learn, thy wisdom to those who administer, and thy steadfastness to all who bear her name. Bind us together by these gracious influences of thy Spirit into that fellowship which can never fail, the Company of Jesus Christ our Lord.

THE LORD'S PRAYER

THE RESPONSE Melchior Franck

Father, thy Holy Spirit send,
On us who here before thee bend.
We lift our hearts to thee, O Lord,
Who art by heav'n and earth adored.

RECESSIONAL HYMN No. 141 Ye servants of God

BENEDICTION AND CHORAL AMEN

ORGAN POSTLUDE: Fantasy and Fugue in G Minor
(BWV 542) J. S. Bach

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